beleeue, so to beléeue: as he biddeth vs to worke, euen so to worke: and not to follow our own imagination. S. Paule concludeth the Chapter, with a lesson which we should auoyd and eschew.

The Text. *And do not the cares of the flesh, to fulfill them.*

That is to say, do not the thing that the flesh perswadeth and would haue thee to doe, neither liue not after the affection of the flesh. This is the sum and conclusion of a Christian life, that we follow not the lustes and desires of our corrupt nature. The necessities of our flesh, we must helpe, that it may serue vs, and not we it, as the Lorde giue vs grace to doe.

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Amen.

❡ An exposition of the whole eight Chapiter to the Romaines, expounded by Ihon Hedlambe, Preacher and Minister to the Congregation at Braughin, and student of Diuinitie in Peter house at Cambridge, before Maister Doctour Squire, and the whole Ministerie assembled at the laste Synode, holden at Ware in Lent laste past 1579. Wherein is perfectly proued our iustification to bee by faithe onely, to the beatyng doune and ouerthrowyng of all erronious and false opinions to the contrarie.

Seen and allowed.

❡ Imprinted at London, by Robert Walley.

1579.

BIBLIOTHECA BODLEIANA

To the right woorſhip-

full maiſter Thomas Meade, one of the Queenes Maiſties Iuſtices of her common Plees at Weſtminſter, Ihon Hedlambe wiſheth long life, with the increaſe of godlineſſe and felicitie.

THat the good and godlie order of that man of God: the right worſhipfull & our godlie Archdeacon maiſter Doctor Squier, maie be knowē vnto your worſhipp, for whō I with the reſte of my brethren, and fellowe Miniſters of the Churche of God: are to giue GOD moſte hartie thankes, for that it pleaſed GOD to ſende ſuche a faithfull diſtributer of his woorde to raigne ouer vs. Who bothe with godly zeale ſetteth forthe the truthe, and alſo with greate mildneſſe encourageth vs to goe foreward in the ſame: It was his good pleaſurs to appointe me, though moſte vn-

 worthie,

worthie, at his laſte Sinode at Ware, to open as GOD would bleſſe me, and directe me at that tyme vnto my fellowe Miniſters thoſe notes, which according to my ſmall capacitie, I had collected vpon the viij. Chapiter to the Romaines, after whiche my rude diſcourſe beeyng ended, he did ſo comfort me to go foreward, as was greatly to my ioye and cõfolation in the Lorde: wherefore as dutie bindeth me, prayng the Lorde long to cõtinue this our churche of England with hym, and many ſuche faithfull Miniſters to God his glorie, and their and, our greate comfortes, not beyng able to ſpeake that he deſerueth, neither to vtter that in hym, whiche my harte doeth conceiue, I referre it to your worſhip & others, godlie and learned. Wherefore now returnyng my baiſe ſtile to write vnto your worſhip: as the diuine Philoſopher *Plato* (right worſhipful) did oftẽ tymes giue thankes to the Angell of his birthe for three thinges: firſt that he was a man, and not a beaſt: Secondly, that he

was

was a Grecian,& not a barbarian:thirdly,that he was borne in the daies of *Socrates*, whiche thankfulneſſe that Heathen Philoſopher, euen to that God he knewe not,and that for worldly & transitorie thinges,hath pricked me forward (though not forgetfull, yet vnable to fulfill any part of my dueties) to be hartely thankfull to the Father of mercie,& God of all power,whom I truly knowe through Chriſte Ieſus, for that he hath created me like vnto hymſelf,ſinne onely excepted, & hath not onely brought me to the pleaſant ſpryng of the hie Helicon,but alſo hath ſent me ſuche a Mecenas, who as he is able,ſo is he willyng to further thoſe my ſtudies and labours, wherunto God hath called me. And ſeyng (right worſhipfull) that you are that fauorer of my labours in Chriſt Ieſus,for whom I am not onely to pray to God, but alſo through his aſſiſtaunce in and by my ſelf, to ſhewe ſome effectes and tokens, of my thankfull mynde and knowleging bothe with what loue you

embrace the truthe of God his woorde: and what fauour you beare to the Miniſters of the ſame, as alſo what delight you take in reading of the ſame, and mixyng the ſtudies therof, with other your labours profeſſed: I haue here ſent vnto your worſhippe a breef diſcourſe of the whole viij. Chapiter to the Romaines, whiche although I haue neither ſo well polliſhed, drawen ſuche lineamẽtes, nor added ſuch coulers as other both could and would haue dooen, if thei had been appointed to haue ſpoken in that place. Yet as GOD at that tyme did giue me grace and vtteraunce, and for the meaſure of that Spirite whiche he lent me, I did breefly bothe in deuidyng and expounding, ſo labour, as the ſhortneſſe of tyme wherein I had warnyng, and was to ſpeake permitted me: whiche my labours if thei be accepted, and approued by your worſhip, I truſt I ſhall (God his grace aſſiſtyng me) take ſuche like or greater paines, in ſome other place of Scripture, to the building vp of the wal-

of

les of the decaied Hieruſalem, and to the beatyng doune of the kingdome of Sathan, bothe in other, and alſo in my ſelf. Thus deſiryng the God of mercie, who raiſed againe frō death, the great Shepherd of his flocke, euen Ieſus Chriſte the righteous, alwaies to preſerue and proſpere your worſhip and yours, bothe to his Churche, and alſo to this our common wealthe. Thus with due remembraunce of my bounden dueties, I ceaſe to trouble your worſhippe: from Braughin this xxj. of Maie.

1579.

Your worſhipps moſte bounden in the Lorde, duryng life Ihon Hedlambe.

¶ The Printer to the gentle Reader.

WHereas it hath pleased God (gẽtle reader) through his holie spirite, to moue and directe the authour hereof, to set doune here for thy comfort an exposition of the whole 8. Chapiter to the Romaines: These are to desire thee, with humilitie and diligence to read the same, and also for the better vnderstandyng thereof, to reade ouer the eight Chapiter, not doubtyng but that in readyng hereof, thou shalte receiue comforte through Gods holie Spirite, praiyng vnto hym, that he will directe the hartes, myndes, and pennes of all readers and writers that all their actions maie bee to God his glorie, and to the edifiyng of the readers and hearers, whiche God graunt for his mercie sake. Thus fare thou well in the lorde, who euer blesse vs. Amen.

¶ Octauum caput ad Romanos.

IT is not (as I ſuppoſe) vnknowen vnto any of you, right worſhipfull welbeloued brethren, and felowe miniſters of Gods holie Miſteries, how and in what order the bleſſed Apoſtle S. Paule diſputeth againſt that people, whiche in his daies did vexe the Churche with the deueliſhe and abhominable doctrine of ſaluation, by their own woykes and ſantification, by the vanities of mans braine: and yet I haue thought it good at this preſent breefly to open the whole methode of the ſame, bothe becauſe I feare there bee ſome here, who either haue not perfectly heard, or learned the ſame, and other that haue not diſtinctly taught it: as alſo that I maie by the aſſiſtance of Gods ſpirit and your gentle pacience, more plainly ſet open before you, the whole contentes of this preſent ſcrip-

ture, to the aduauncement of Gods truthe, to the true vnderstandyng of his woyde, and the health of all our soules &c.

This whole Epistle maie well be deuided into twoo especiall partes, the first is of doctrine especially, I saie especially because that in the disputation of Doctrine, he handeleth other thynges by the waie. The seconde of manners. And in that first parte whiche is doctrine he disputeth at large of instification by faythe in the first 8. Chapters. And the 9. 10. 11. Chapters he bestoweth in the confirming of the other parte of this doctrine which is predestination. And in the other Chapters he onely handleth their manners. Thus you see the scope of the Apostle: Now lette vs consider the Scripture whiche is reade thus &c.

Reade the 8.

After that the holy man of God Paule had satisfied the doutefull and wauering myndes, and ouerthowen the subtill and crafty reasons of those, who most impudently ascribed the causes and meanes of their saluation to woykes, he addeth this

8. Chapter

8. Chapiter wherein wee are to knowe that there are conteyned twoo principall thinges. First a coucluſion of thoſe thinges, whiche he ſet doune in the former Chapiters. Secondely a comforte and conſolation for all thoſe who imbrace this Doctrine, and caſt from them thoſe relikes of errour. The concluſion whiche I ſpoke of contayning in it, an affirmation of the whole diſputation from the vi verſe of the firſt Chapter vnto this 8 Chapter is confirmed this ſentence, without good woorkes is onely graunted ſaluation too the electe. The confirmation is in the ſeconde verſe of this Chapter, wherein the thirde verſe is expounded, a doubt as it weare of the weakneſſe and inabilitie of the Spirite, whiche is aunſwered in the ſame verſe by an argument ex aduerſis, that is contraries whiche affirming are perpetually oppoſite.

2. Principall thinges.

That theſe thinges are onely graunted to thoſe whiche are regenerat is ſet forth in the fourth verſe ex diſſentaneis, whoſe firſt parte ſette doune in the 5. verſe, is

plainly declared of the effect followinge in the twoo next verses, hauyng their owne conclusion in the 8. verse. The seconde parte of the afore saied argument, is in the 9. verse. Where are bothe the propositions of this syllogisme. Who so is in the spirite hath the spirite: You are in the spirite ergo.

The latter proposition, or as it is termed the Minor or assumption, is confirmed by the effecte of the graftyng into Christe in the 10. verse, and effectes of the spirite in the 11. verse. The conclusiō of the firste parte is in the 12. verse, and set forthe by two disagreing argumentes in the 13. verse, the latter being proued in the 14. verse, by an enthimeme or imperfect syllogisme, whose proposition is confirmed by the effectes and testimones of the spirite, in the 15. and 16. verses. Whiche parte thus orderly set doume the Apostle directed still by the same spirite, entreth into the disposition and artificiall setting doune of the comforte, whiche the Childzen of God receiue by that faythe,

in

in whose assurance he hath so laboured. Which comfort he taketh not of the vaine delites, whiche carnall men wishe or hope for in this life. But first of that company, whiche we haue with Christe in the ende of the 17. verse. Secondely a comparatis in the 18. verse, thirdly of an argument a Maiori in the 19. verse, All thinges doe looke for this comforte, muche more wee whiche God hath blessed with reason, and called to the perticipation of his mercies in Christ Jesus. And this lookyng for, is contayned more largely in the 20. 21. 22. and 23. verses. Fourthly of the matter of hope 24. and 25. verses the spirite helping and prayer 26. and 27. Fiftly of the ende of our afflictions 28: God working the same, whiche hath predestinated vs, as 29. and 30. verses. Sixtly of an argument a Maiori 31. 32 to the whiche he anexeth a most excellent conclusion and affirmation, of the whole parte beginning at the 33. verse vnto the ende. Thus you see deare bytheren, what order I aim to obserue in the treatise of this Scripture,

whiche that I maie dooe too the glory of God &c.

I tolde you that the firste parte was a conclusion, whiche the blessed Apostle Paule added to that notable disputation, whiche he before had handled to the beating doune, and erecting againe bothe of Jewe and Gentile, and to the repairyng in them whom God of his mercye, hath called that the Image of perfection, from whiche we fell with our forfathers, whose tokēs we beare, I meane original sinne.

The expositiō of the 9. verse.

Ἀρα, this woorde beyng without that accente whiche the Grecians call accentum graue, is a note of copulation, and proueth this to bee ioyned to some disputation goyng before, and addyng these woordes followyng, he giueth them in steade of a Buckler to defende vs in that daie of battaile, when the Deuill shalbee readie to giue the onset, and to ouercome vs, if wee arme not our selues with this armour, either to preuente his malice, or valiantly to resist his force. And here the wisedome of God by his seruaunt Paule

ioyneth

ioyneth three especiall thinges to be marked: Firste, the imperfections often incident euen to the faithfull. Secondlie, the greate fauour of God. Thirdly, the regeneration of the Spirite. Which if wee perfectly consider, then it shalbe impossible for Hell it self to preuaile against vs: the imperfections are sett doune in walkyng after the flesh, which worde flesh maie bee taken either for the outwarde man, the whole man, that is bodie and soule: or for the present tyme: If therefore any of the children of God doe externallie offende God, as when the Childe of God boweth hym self in time of persecution to an Idoll, or with desire of minde, and consent of bodie fall into any synne, as when God giueth vp his children to worke according to their owne hartes, and so fall into some greeuous synne, as adulterie, swearyng, liyng, & suche like: lastly, whē those whom God hath called, liue accordyng to the course of the worlde, either fashion them selues therevnto in their behauiour, Religion, or apparell, and thus

Three thinges to be marked.
1
2
3

disagree from the written woorde, then I saie thei walke after the flesh, and yet thei so sinne, that for Christ his sake these sinns shal not be laied vnto their charges: And therefore thei flye vnto that mercie offered, and acknowledge the same. The seconde thyng that I noted, to bee Gods fauour towardes vs, whiche pardoneth and forgiueth vs, so that although synne assault vs, and oftentymes subdue vs, yet wee acknowledge our selues to bee free from the power of Death, and the curse. Thus fell Dauid in committyng adulterie with bloud, thus fell Moses at the waters of strife in smityng the rocke: Thus Peter, Mary Magdalen and others whose falles were not to death, but to their farther confirmation. And although the blodie Papistes (trustyng in the defence of a foolishe distinction of synnes Veniall and Mortall, and willyng in their grossenesse to play and ieste with God, saie that mortall sinnes must paie a greate raunsome, but veniall synnes to bee pourged with more easie remedies, as with mumbling

Magi. Sententiarum libro 4 distinctio. 16.

vp

vp and often repetition of the Lordes pra-
yer, with sprincklyng of holie water, or
the absolution of the Masse) would take
awaie this place, because it is saie thei, a
parador of the Stoickes makyng equali-
tie of symnes, yet lette vs (beloued) thus
thinke, that if this were not true, that eue-
ry one should dye for euer, because * the Roma.6.23.
rewarde of synne is death, * because the Ezech.18.20.
same soule that synneth shall dye. Yea let
vs be perswaded that all the synnes of the
faithfull are remitted, not because thei doe
not deserue death, but because by the mer-
cie of God, there is no condemnation to
them that are in Christe Jesus, so that
their synnes are blotted out by pardon,
and shall not bee imputed vnto them, nei-
ther dooeth this place argue equalitie of
synnes (as thei dreamed) though it make
all synnes worthy of condemnation, or as
thei tearme it Mortall. For in deede thei
them selues saie, that the synnes of Eze-
chias, Dauid, the Niniuites, Peter, and
those that were conuerted at Peters ser-
mon were all mortall, and yet some of

them lesse then others: but wee see those symnes not to haue been taken awaie by mans power or pollicie, but by the grace of God who called them to repentaunce.

.Kyng.20.2. For Ezechias beyng* afraied of the mes-
sai. 38.1. sage of death that he receiued, praied, weepyng, but looked into the mercies of God, and trusted. Dauid confessed his greate sinne in numbryng the people, but
.Sam.24.10. he saied * Lorde take awaie the iniquitie of thy seruaunt. He did acknowledge the synne of adulterie and manslaughter, at
Sam.12.13.16 the reprehension of Nathan, and * caste hym self doune before the Lorde, but in sure hope and stedfast faithe. The Niniui-
nas.3.5. tes troubled with the fearfull threatenynges of destruction * put on Sackeclothe, synkled their heades with ashes, and praied, hopyng that the lorde would haue
ar.26.75. mercie, and turne his sharpe wrath from them. Yea Peter hym self wept* bitterly but ceased not to hope. And those whiche were striken at the sermon of Peter, one-
.2.37. ly trusted in the goodnesse of God, and therefore saied to the Apostles,* men and

brethren

hethen what shall we doe.

Now let vs come to the laste parte of this conclusion, whiche is the regeneration of the spirite, wherein there are twoo daungerouse opinions to bee taken heede of, the one of those sailyng abrode in the sea of all vngodlinesse, with the shippe of their owne filthie desiers, without safeconducte of Gods worde, promise vnto themselues all maner of licentiousnesse, because the mercy of God is freely giuen and his righteousnesse bountifully bestowed vpon his elect. The other is of them who mounting aloft with the waxed winges of their owne inuention, aboue the comon vse and custome of the life of gods Children, chalenge to themselues phantasticall Spirites of sinceritie. But as both these are most horrible, so they which doe either of them wrest the Scripture, are most vngodly and damnable, vnlesse they repent. For the Apostle in the first Chapiter of this Epistle, seing the vngodly to chalenge vnto themselues, that liberty saieth, that it is proper onely to those

2. Daungerl opiniones.

1

2

The family loue and su like.

those, whiche put one the righteousnesse of Christe, and that they are regenerate in spirite, and haue a pledge of this regeneration in their baptisme. But for other whiche cleaue not to Christe, he promiseth the rigour of the Lawe, whiche ouerwhelmyng them with his curse, dooeth easely destroye them. Now as for those whiche would mount alofte in their fained sinceritie, because thei studie all that in them lieth to make God a lyer, we are thus to perswade our selues, that to walke after the flesh, is not to seeke to putte of all the senses of the flesh, and to flie vp into the middle heauen, or altogether to separate our selues from the companie of the wicked, for that is impossible for man: and therefore S. Paule willyng vs not to haue any companie with euill doers, straitewaie expoundeth hym self, saiying: I meane not that you should not at all companie with them, for then you should goe out of the worlde. And as I thinke this is the true sense of this Scripture, to walke in the Spirite is to

1. Cor. 5. 10.

be

be conuersant in beatyng doune fleshely lustes, and to giue tokens of our hatered of sinne. And therefore not yeldyng to the former opinions, to saie thus vnto our consciences, I haue often fallen and synned greeuously, but the Lorde hath receiued me to grace, he hath graffed me into the cõmunion of Christ, he hath brought me into the fellowship of the Churche by Baptisme. Therefore as long as I go on forward in faithe, although synne seeke to deale violently with me, yet shall I bee free from all giltinesse and damnation, because I beyng in the flesh, walke not after the flesh, yea, I abhorre all the lustes and concupiscence of the flesh.

To the confirmation of the Grace before concluded, might be proued by good reasons, as if a man will alledge workes, we maie thus reply, If Saluation or iustification be by workes, then either by perfect workes, or vnperfect, but not by vnperfect workes, for euery vnperfect worke is sinne, and therefore, if it be by woorkes it must needes be by perfect workes,

whiche no man is able to worke, but only the sonne of God, and therefore our workes be accompted vyle and of none effect. I might reason against the blindnes of the enemies of Gods truthe, but it needeth not because it is here set doune, that only the Spirite of God giueth all thinges, setteth free, and maketh bonde, giueth healthe, and scourgeth with sickenesse. For by these woordes the lawe of the Spirite of lyfe is understood, the bountifulnesse and power of Gods Spirite, the power whiche bringes vs to a castyng awaie of the relikes of the olde Adam, and putting on of the righteousnesse of the newe man Christe, the bountifulnesse whiche as it graunteth pardon, and abolisheth the law of sinne in vs, setting vs free from the giltinesse of death. So it graunteth vnto vs the holinesse of Christe, whiche once imputed doeth, perfectly and absolutly finish the sanctification begon in vs.

The exposition of the 2. verse.

This which is heare called the law of the Spirite of life, is that Spirite whiche is promised to bee poured on the seede of man,

man, because man without the moister of this spirit, is as a drie* and barren lande. Esai.44.3.
Whiche Spirite also is promised to bee *powred vpon all flesh, and is called the Ioel.2.25.
*cleane water, whiche shall so reforme Ezech.36.25.
and regenerate the electe, that thei shalbe cleane from all filthinesse: this is that spirite whiche was sent* vpon the Apostles Act.2.4.
and Churche of God.

Now that this freedome is confirmed to bee doen by the woorkyng of the Spirite, and not by woorkes, let vs see from what slauerie it hath freed vs, truely not as some thinke, who because of this freedome, saie that we are not bound to kepe the Lawe of God sett doune in the tenne Commaundementes. No my brethren, that is a perilous doctrine, wherefore I praie you beware of it, for to be free from the lawe of Synne and Death, is not to liue as wee liste, or to shake of the Commaundementes together with the Ceremoniall lawe, but it is thus to bee taken, that we by the grace of Gods Spirit are so confirmed, that the Lawe of concupi-

scence is ouercome by vs, that we be deliuered from vnder the yoke of our affections, so that wee hauyng rule ouer our owne will, doe seeke now nothyng in all our dooynges, but to set foythe the glorie of God, to repaire the decaied Image of our former perfection, and to referre all our worldly practizes or actions whatsoeuer, to bee ruled and squared by the written worde. This did Paule feele and therefore he doeth triumphe ouer synne, ouer concupiscence, and affections of the old man whatsoeuer.

A doubt propounded and aunswered by the third ver. The doubt.

But I tolde you that this confirmation, was more clearly sette foythe in the thirde verse, with a doubt there propounded, and an aunswere followyng in the same. The doubt riseth thus, it was saide before that the lawe of the Spirite abandoneth synne, and ouercommyng setteth vs free from Death. Here it is saied that the Lawe is weake, or as the Greeke woorde ἀδύνατον signifieth impossible to redeeme, or to free from synne, so that it remaineth that the lawe is onely a shewer

wer of our faultes, and a condemner of our synnes. And least any should thinke that he condemned the Lawe, he setteth doune the cause of the inhabilitie or weakenesse, namely, the corruption of our flesh, as though he should saie, the doctrine of the Lawe is able to iustifie, because it containeth a moste exact and perfecte rule of iustice, but because no flesh cã come vnto that iustice, the whole force and strength of the Lawe is perished and taken awaie: but because wee see that our corruption maketh the Lawe of God vnprofitable vnto vs, and that though it shewe the waie of life, yet it is not able to keepe backe vs from rumpyng headlong into destruction: Let vs come to the aunswerpng of this doubt by the argumente as I tolde you er aduersis, that is of contraries whiche cannot agree: for the mercies preached in the Gospell, are opposed or set against the seueritie of the Lawe, and the righteousnesse by the newe man, in takyng our flesh, to the corruption of the flesh of the olde Adam, whiche had

The aunswere

spoiled all mankinde of the benefite of eternall life, if it had not pleased God to haue sent this present and onely remedie.

Gen.3.15. Gen.17.2. Now that Christ was perfect man, wee reade that he was the seede of* Abraham, and afterwardes of the seede of * Jacob.

The error of the Manaches & Marcionits confuted. So that then the cursed opinion of the Manaches maie not be receiued, whiche would haue hym to be a phantasticall bodie, neither as Marcion faineth a heauenly bodie, for neither in a heauenly bodie, or bare shewe of a manne is the blessyng promised, but in the seede of Abraham to come out of the loynes of Dauid, whiche

Rom.1.3. * Paule affirmeth that he was made of the seede of Dauid after the flesh. And

Math.2.16. in an other place * that he sprange of the Jewes, yea, and the Lorde hym selfe called hym self not onely by the name of a

Math.6.28. Luke.9.58. man, but also by this name the* soonne of Man, like vnto man in all thynges except synne onely whiche he wanted (not because he was borne of a woman without the knowledge of a man, as some vainly and childishly thinke) but because he was

sanctified

ſanctified by the Spirite, that his birthe
might bee pure, euen as it ſhould haue
been before the fall of Adam, and in al the
ſcripture theſe wordes *Puritie of Chriſte*
doe note vnto vs the true Nature of man
in hym: that he died onely for our ſynnes
it is manifeſt, but eſpecially in that of E-
*ſaie: ſurely he hath borne our ſymnes and Eſai.53.4.5.
caried our infirmities &c. And in the laſte
verſe in the ſame Chapiter, he was ac-
compted emong the tranſgreſſours, and
he bare the ſynnes of many, and that is
moſte euident that *Chriſt whiche knew 2.Cor.5.21.
no ſynne, is become ſynne for vs, that we
might be partakers of his righteouſneſſe.
And that we maie more aſſure our ſelues
Paule ſetteth doune, that this was dooen
in our fleſhe, whiche when wee ſee, wee
maie acknowledge our nature to be par-
taker of his victorie.

And that the fruites before ſet doune The expoſitiō
pertaine onely to the godly, I reaſon this of the 4. verſe.
out of the fourth verſe. None haue the for-
ſaied frutes, but ſuche as fulfill the whole
law, or ſuche as being ingrafted in Chriſt

are made perfecte by him. But they that chalenge the fauore of God to their owne wantonnesse, or thinke euill of the doctrine of Saluation by faithe, doe neither fulfill the lawe (for by it they are condemned) Neither are they ingrafted but cut of from Christe. And that lest the rigoure of the lawe might preuaile any more against them to condemnation. For the whole substance or extremitie of the lawe is in Christe fulfilled, that we might bee found iust before God. For if once sanctification be imputed vnto vs with iustification, then is the whole forme of the law made perfect. This parte is playnlier set doune in the next fower verses. First of argumentes that disagree in the matter, as to walke after the flesh and after the Spirite, to seeke for carnall and Spirituall thinges. Neither is the Apostle heare to bee vnderstood as before, for he maketh not a flatt opposition, but hee comforteth euen the beginners in religion. For vnto whome he seemed to haue denyed the felowshippe of Christe, because they walke

The expositiō of the 5.6.7.8. verses.

not

not absolutly after the spirite, and weare giltie to themselues of many infirmities, for this is to liue after the spirite, to giue ouer our selues to the gouernance of the Spirite: and againe to liue after the flesh is too imagin too themselues an Epicurisme, and to giue open tokens that they are excluded from the Childzen of God, and haue giuen themselues ouer to hunt after their hartes desire, and to fæde their owne affections: And therefore Maister Caluine hath trãslated τῶ φρονειν which is sapere cogitare, that hee might more manefestly declare their earnest zeale, in seking carnall thinges which shewe them to be without all hope of regeneration.

What is to liue after the spirite and after the flesh.

Writing vpon the same place

Now this parte is sett out by certaine effectes of bothe as the following of the flesh is death, enemitie with God and disobedience, but the following of the spirite is life and peace. And that to followe the wil of the flesh is death, the olde law declareth whiche willeth euery man too take heed of the lustes, which bring transgressions of the law which causeth death.

The effectes of the spirite and of the flesh.

It is enmitie with God, because it causeth him to enter daiely into iudgement, and to scourge vs for the breache of his statutes. It causeth disobedience, because it is vnwilling to bee bridled or kepte vnder, but alwaies rebelleth and seeketh meanes whereby to displease God. In this wisedome of the flesh walked Cain, Saule, Ahab, and all other, the wicked whiche either wilfully broke the flat commaundement, or otherwise most shamefully transgressed. In the eight verse I toulde you, was contayned a conclusion, of the effectes whiche sheweth that the reason of the Apostle gathered together is this. Those that giue themselues vp to followe the flesh, and to worke vncleannes with greedinesse cannot please God. Those that liue after the flesh are suche, therefore they cannot please God.

The 8. verse whiche is the conclusion of the former verses.

An argumēt.

Seing then that this conclusion gathereth so well the reason of the first disagreyng argument, whiche was to walke after the flesh, marke also how the Apostle propoundeth and proueth the second. For where

where in the ninth verse he setteth doume the Propositions, I toulde you before whiche weare. The exposition of the 9.10 11. verse.

They whiche are in Christe haue the Spirite. You are in hym.

The conclusion is in the twelfth verse, the coniunction of the Trinitie is suche, that no reasonable man can denie the one to bee so anexed to the other, that wheare mercy is shewed in the one, there grace aboundeth by the other. The assumption he proueth by the effects of our graftinge into Christe, by whome although he acknowledgeth all thinges to come, Yet in this principally he comforteth them that beside the benefite thei receiue and enioye in this life, euen then when their flesh lieth in the Grounde, (For so I expounde Corpus for the one parte of the body onely) their Spirite shall liue in peace, and the Bodie whiche as yet is not purified from corruption, shall receiue life by the grace giuen by him in whome they are ingrafted. An other proofe of the assumption is in the 11. verse and it is of the ef-

fectes and wozking of the holy Ghoſte, as if a man would ſaie, truly it is an hard thing to fleſhe and bloud to thinke a bodie burned, eaten with the foules of the Ayer, oz conſumed with the ſame, to meete a-gaine and to bee ioyned together parte to parte, and then the whole to the ſoule yet if ſuche an one whoſoeuer looke too the power of the Spirite, and acknowledge Jeſus Chriſte to haue riſen by the ſame Spirite, and then acknowledge him ſelfe to be a member of Chriſtes bodie he ſhall eaſely diſcerne this, and ſe that the power of the Spirite is not diminiſhed, but that it is the ſame whiche it was from the be-gunning, and too whome euery creature ſhall giue in accompte, and befoze whome euen the Sea ſhall bzinge all the bodies it hath ſwallowed, the Beaſtes and foules all that they haue deuoured and eaten, and the Sonne ſhall reſtoze thoſe Bodies it hath conſumed. But as this power is not denyed to Chriſte, although it be here by wozdes giuen to the Father, but is made common with them bothe, ſo is this acti-

The power of the ſpirite.

on of the holie Ghost not all togea'her to be referred to the last rising, whiche shalbe doune in the twinklung of an eye, but euen to the daiely helpes that this spirite ministereth to vs, whereby he prepareth vs to bee fitte members of his Soonne Christe, and to bee made meete heires of his kyngdoome, by the bloud of his sonne.

Now then the conclusion is in the 12. verse, whiche sheweth that wee renounce the flesshe, when we suffer Gods Spirite to rule our actions, and wholie depende vppon his prouidence, and if wee doe so, then we are in Christ, that is, we liue accordyng to his will, and walke in his cõmaundementes, as it is saied to the Ephesians, if wee liue in the Spirite, then wee walke in the Spirite. And although we see that this conclusion thus gathered doeth shewe a truthe, yet the Apostle proueth it by certaine disagreyng argumentes, whiche I will touche in a wooyde or twoo, because the effect of them was sett doume before. The first therefore containeth a sharpe threatenyng againste the

Note here the conclusion of the 9. 10. 11. verses.

Ephe. 4. 30.

The exposition of the 13. verse.

wicked, and a comfort to the godlie, this threatenyng he placeth here to bee as a pricke in their bodies, to stirre them vp to call for grace, and not to put their trust in them selues, or to thinke that thei may be saued without the righteousnesse therof, for if thei doe so, thei shall surely dye. And why? truely because thei transgresse the Commaundement, and no maruell.

similitude. For if a mortall Prince appoint a Lawe to bee kepte, and decree that the breache thereof shalbe punished with Death, if he apprehende any transgressor, he shall dye without mercie. And shall a man deale so with his brother, and shall not the Lorde deale more seuerely with his owne handie woorke, if it rebell and saie, why hast thou doen thus and thus to me? The cōfort he promiseth to all those, whiche giue their indeuour to woorke the will of God and to deny the will of the flesh, although thei cannot doe it as thei should. The secōde proofe of his conclusion is, that thei are the soonnes of God, if soonnes? Then fellowe heires, and alwaie so directed by

The expositiō of the 14. verse.

the

the Spirite, whiche thynges he proueth in the 15. verse by the effectes of the spirite, and in the 16. by the testimonies of the same spirite: the effectes are the suretie of truste, in whiche all the faithfull beleeue, and the takyng awaie of feare and wauerynge, acknowledgyng our selues not to come to mounte Sinai, where all thyng were terrible, and the people as striken with death fell doune and cried, that the Lorde should not speake vnto them, where Moises hymselfe was afraid: but we are come to Sion to the heauenly Hierusalem, where wee haue the Mediatour of the newe Testameute. And where the Spirite of God assuryng vs of his clemencie, causeth our spirite to cal vppon hym, and to take hym as our heauenly Father, whiche we durst not to doe without suche assuraunce: and this is that Spirite, whose vniuersall actions sustain all Creatures, whose particular actions giue all other blessinges whiche are vnto vs seales, and pledges of euerlastyng life and heauenly inheritaunce.

The exposi
on of the 15
and 16. vers

A greate co
fort of the
spirite.

The

¶ The seconde part.

THus I haue spoken of the first parte of of this Chapiter which was a conclusion, and as God hath giuen me knowledge and vtterance, I haue in sinceritie of the worde, shewed the true meanyng and order of the Apostle, whiche I meane to doe God willyng in this laste parte, whiche is a consolation drawen of sixe argumentes, inferryng a godlie and comfortable conclusion of this firste parte of the doctrine of this Epistle.

Argumētes.

Argument. The exposition of the 17. verse.

The first argumente is drawen of the fellowshippe wee haue with Christe 17. verse, we are the sonnes of God as he is, and beyng sonnes we are made free partakers of our Fathers treasures, and are appointed to haue our inheritaunce with hym, with the condition followyng, that we walke not accordyng to our owne appetite, but prepare our selues to bear his crosse, whiche if we doe not, then is there

no

no hope for vs. And here wee haue a dou- A double
ble comforte, that euen in the beginnyng comforte.
of this Crosse, and in the sufferyng of af- 1.
flictions, we haue Christe to be an equall
sufferer with vs. Secondly, that as wee 2
now suffer with him, so shall we liue with
hym euerlastyngly: Neither is this doc-
trine to be kepte close, because that some
hereby would affirme the abilitie of wor-
kes, for we knowe that woorkes doe not
sette doune any cause of saluation, but the
meanes and waies by whiche we are ap-
pointed to come thereunto.

The seconde argumente is a compa- 2. Argumene.
ratis, that is as the learned knowe, twoo
simple argumentes compared together,
to the settyng forthe of the one 18. verse. The expositi
He compareth thinges present with thin on of the 18.
ges to come, and setteth doune the vani- verse.
tie of thynges present in respect of the o-
thers. For al the afflictions and euill dea-
lynges of menne against the children of
God are nothyng. Therefore I rather a-
gree to their sentence, that make these
wordes a confirmation of the former cō-

fort,

ſort, then to ſome that ſaie, thei are a maner of correction, becauſe that he lighteneth the heauineſſe of the Croſſe, in comparyng with it the greatneſſe of the glorie. And that he might the better arme the myndes of the faithfull with pacience he compteth all troubles and afflictions whatſoeuer, whiche ſodainly paſſe awaie nothyng in reſpect of the ioyes of the life to come. Where by the worde μέλλουσα, whiche is futura, he meaneth æterna, ſo that by the glorie to come, is meante the eternall glorie.

Argument. The third argumente is a Maiori, all thynges looke for the accomplishyng of this comfort, therefore muche more man

The expoſition of the 19. verſe. 19. verſe. And here wee are taught pacience, to abide the good will and pleaſure of the Lorde, becauſe there is no elimente nor any part of the worlde, whiche doeth not feele this preſent miſerie, and yet ſuffer, in hope of the reſurrection: So then euery creature doeth with reuerence, euen bareheaded and with greate diligence, craue at the handes of God to bee diſſol-

ued,

ued, and to receiue those greate fruites and blessing of eternall life, after thei haue put of their corruption: but some will saie that beastes haue no hope, that is true, but hope is ascribed vnto them, that wee might more earnestly seeke the kyng= dome of God, and with open eyes looke for the comfortes whiche shall neuer end, whiche are mentioned by the reuealyng of the sonnes of God: and he sheweth rea= sons in the nexte twoo verses of the firste parte of this comparison, for saieth he the Creatures suffer with vs, euen againste the course of their nature, neither can thei come to their former estate, but shall still dye and be corrupte, vntill the soonnes of God be restored bothe in bodie and soule, to that perfectiõ whiche was lost in Adã.

The exposition of the 20. 21. verse.

But note firste here, that this whiche is called will, is a naturall inclination, wher by all reasonable Creatures desire their perfection. And here is a notable figure called Prosopopeia, whereby he maketh the senseleste creatures to labour, and to will or nill, and further to shewe their o= bedience,

Note.

Prosopopeia.

bedience, and in hope to bee restored, for the Sunne and the Starres fulfill their courses and sure motions, the Ayre, the Water, yea euen the beast of the feelde: and all creatures doe diligently their duеties, and yet all this is in hope to putte of their olde corruption, and to bee restored into a better estate, as the children of God shalbee, but not to bee partakers of their ioyes. Now that wee haue seen our corruption to bee suche, that euen all creatures, yea the verie heauens are polluted thereby, in the nexte verse repeatyng first the suffering of the treatures, he sheweth the greatnesse of the libertie, and ioyes, by a similitude of a womans grownyng in childbed, whose sorowe is greate, yet when a man childe is borne, she receiueth suche a comfort, that all her sorowes are forgotten. So after wee haue wallowed with synne, and haue polluted all creatures, yet beeyng called of God, our sorowes are no more frutelesse, then the woman whiche reioyseth, for thei are taken awaie quite, and* our synnes are blotted out

The exposition of the 22. verse.

A similitude.

Hebru. 10. 17. verse.

out. Now in the 23. verse he commeth to the latter parte of the comparison, and exhorteth by the example of these creatures whiche daiely wishe for our reuelation, to bee more circumspect, and to looke more narrowlie vnto our selues, that where we are burdened with synne, wee maie sighe and grone, and yet paciently looke for the mercies of God, as also to strengthen our selues by the lookyng for of this blessednesse, that wee maie so prepare our myndes, to ouercome all present sorowes and miseries, for that we are the first fruites of the Spirite by Christe, who assuryng vs by the testimonie of his Spirite, euen in vs of our redemption, doe boldely chalenge the benefite of Gods eternall decree, whereby he electeth vs before the beginnyng of the worlde, as it is in the Gospell, and therefore sent his sonne, to paie the price of our redemption, whiche cannot profite vs, except the fruites therof should appeare in our heauenly renuyng and regeneration.

The exposition of the 23. verse.

Iohn.3.16.
Actes.13.28.

The fowerth argumente is of the na- 4.Argument.

The exposition of the 24. and 25. verse.

ture of Hope, in the 24. and 25. verses, for this comfort is especially wrought by faithe, whiche faithe maketh vs to hope assuredly, that after we haue finished our course, wee shall attaine the croune, and therefore he saieth, that hope is not reposed in those thynges whiche we see or hãdle, but in those whiche wee assuredly looke for, and then he sheweth that hope is pacient, long sufferyng: nowe this pacience so strengtheneth vs, that in the middest of tribulations wee doe not dispaire, neither thinke muche of the differryng of a benefite. And why? Truely because the health of the faithfull is hid frõ them, because the health of the faithfull is laied vp in hope, neither is hope at any tyme without pacience, and therefore by paciẽce is the health of the faithfull made perfecte. Now least that any man should either faint vnder the burden of the crosse or * chalenge to muche to hym self, if he hath been aided by the Spirite of God, he sheweth the meanes wherby the Spirite bryngeth to this Grace, Faithe and

What hope is.

Col. 3. verse. 3.

As the famile of loue doth chalenge.

Hope,

Hope 26.27.verses. Where we learne thus muche, that the Spirite doeth euen as it were a greate burden, beare our infirmities, whiche beeyng by the Apostle, put in the Plurall number, sheweth the continuaunce of this goodnesse, least we should faint when wee were after a greater measure afflicted. Furthermore, wee see a newe goodnesse added to the former assistance of the Spirite: that it doeth not onely arme and strengthen our infirmities, and seale vs vp to eternall healthe, * but euen daiely putteth into our hartes and mouthes, that forme and order of praier, by whiche wee are to craue the goodnesse of our heauenly Father. And least wee should bee dismaied, when wee praiyng after our owne phantasies be not heard, he saieth in this 26. verse, that the Spirite doeth praie for vs, that is: doeth cause vs to shake of our former negligences, and to prepare our selues to praier, yea, that wee maie doe this with a zeale, he doeth as it were, put into our hartes wordes and sighthes, whiche the Father

The exposition of the 26. and 27. verse.

A newe goodnesse.

Math. 6. 9.

Luke. 11. 2.
Ihon. 14. 26.
Zachar. 12. 10.

acknowledgyng to come from his owne Spirite whiche dwelleth in vs, dooeth heare our praiers directed by that Spirite, and doeth easely graunte our requestes.

.Argument. The fifte argumente, is of the ende of our afflictions 28. verse, thus he saieth: seeyng wee our selues haue paste the pikes of these afflictions, and feele a ioye in our spirites, wee doe not thinke, but doe knowe, and assuredly perswade our selues, that this comforte so proued before, belõgeth to vs, and al thinges are so tempered from aboue, that, that whiche the worlde thinketh to bee hurtfull, is by the grace afore shewed profitable vnto vs. But how? Truely euen by the eternall purpose of God, who loued vs before we loued hym, yea whom we could not haue loued, if he had not called vs. Neither is this callyng onely mente of the election, but also of the continuall direction of all our woorkes, whiche are moderated by the hande of God, and therefore it is* shewed that all thynges (whatsoeuer) come

The expositiõ of the 28. verse.

Gal.4.9.

Ephe.1.5.

Tim 1.9.

of

of his good will, power, and pleasure. There followeth now in the 29. and 30. verses a figure, whiche is called clymax, gradatio, whiche goeth from one woorde to an other, and adorneth all; whiche beginnyng with the order of our election he saieth, that all the afflictions of the godlie, are meanes whereby thei are made sure to Christe, whiche he before proued to bee verie necessarie. The gradation is whom he knewe those he predestinate, or decreed of hym selfe, for so the woorde προορίζειν maie well be translated, whom he predestinate, those he called, whom he called, those he iustified, and by all whiche he openeth the dueties and rewardes of Christianitie: For if wee bee compared with Christe (who is the elder Soonne) then are wee also so to frame our selues, that wee maie bee conformable to his Image. And labourynge thus, in these wee knowe that with our vocation, iustification and glorie is ioyned, the fellowshipp of the crosse, whiche cannot be separated.

The expositiõ of the 29. and 30. verse.

Clymax or gradatio.

The dewties and rewardes of Christianitie.

The sixt and laste argument is a Ma- 6. Argument.

The expositiō of the 32. and 33. verse. 5.

iori in the 32. and 33. verses, where he hauing acknowledged the infinite power and vnspeakable mercie of God, bursteth out into these wordes: what shall we saie then? Shall wee euen seeyng the goodnesse of God increaste? Distrust because wee are wrapte in miseries? No, but rather let vs thinke thus, God is with vs, and therefore these can not ouerthrowe vs. Now this is the greatest staie for a Christian, to haue God with hym, but how shall I whiche see my selfbeset with synnes, take holde of this goodnesse? There is no good in my self. I am a detter to God, and therefore dare not offer my selfe to hym: In these conflictes saie thus to thyne owne conscięce, God is my father, therefore I am not to doubt of his beneficence, he hath giuen Christe Iesus to bee slaine for mine infirmities, whiche is the greatest benefite, whiche either is, or shalbee: and will not he together with hym giue me all thynges, yes assuredly, and therefore I will in boldnesse offer my selfe before him, in the name of his and my

Christe,

Christe, and conclude with the Apostle in the verses followyng, that beyng assured by these his promises, and grounding my faithe, yea, staiyng my self, that neither Hell, Deuill, persecution, anguishe, thynges presente, and thynges to come, can separate me from the loue of Christe Jesus, who for his mercies sake, graunt that wee maie stedfastly beleeue his promises without presumption, beare afflictions without desperation, grounde our faithe and hope vppon his woorde without waueryng, haue true comforte in his Death without rashenesse, confirmed to vs by the fellowship wee haue with Christ, by hope of his mercies and all other assurances here set doune.

The conclusion with the 6. verses folloing.

A praier.

Amen.

Finis

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